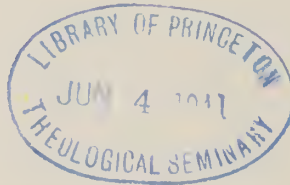



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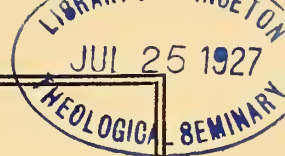
Commencement Number

Address by the Rev. John M. Vander Meulen, D.D., LL. D.

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Fellowships and Prizes

Alumni Notes





The Princeton Seminary Bulletin

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Vol. XXX

PRINCETON, N. J., JUNE, 1936

No. 1

The One Hundred and Twenty-fourth Commencement

The Commencement exercises continued from Sunday, May the seventeenth, through Tuesday, May the nineteenth. As Dr. Stevenson and Dr. Erdman are being retired this year, the Trustees requested the latter to deliver the Baccalaureate Sermon and the former the Commencement Address. The service on Sunday morning was held in Miller Chapel. Dr. Erdman spoke on the subject of "The Pastoral Principles of Saint Paul". Musical selections were rendered by a male chorus from the Westminster Choir. After the sermon the sacrament of the Lord's Supper was administered by Dr. Stevenson.

On Monday at the annual meeting of the Board of Trustees the Rev. John Alexander Mackay, Litt.D., was elected to succeed Dr. Stevenson as President of the Seminary. Five new members were elected to the Board of Trustees as follows:

The Rev. Henry Seymour Brown, D.D., Executive Secretary of the Church Extension Board of the Presbytery of Chicago; The Rev. John H. Gross, D.D., of Philadelphia, Pa., Treasurer of the Board of Pensions; the Rev. John McDowell, D.D., of East Orange, New Jersey, Secretary of the Board of National Missions and former Moderator of the General Assembly; The Rev. Frank Sergeant Niles, pastor of the First Church, Princeton; Ray Vance, Esq., of Maplewood, New Jersey.

Minutes were adopted in recognition of the services of Dr. Stevenson and Dr. Erdman.

On Monday afternoon at five o'clock a largely attended reception was given by Dr. and Mrs. Stevenson at "Springdale" to the graduating class and to the Alumni and friends of the Seminary.

The graduating exercises were held in the University Chapel on Tuesday morning at half past ten o'clock. The subject of the address by Dr. Stevenson was "The Princeton Seminary Ideal of Theological Education in the New Day". Inspiring music was rendered by the Westminster Choir School under the direction of Dr. John Finley Williamson. The address of Dr. Stevenson and a list of the degrees conferred will be found in subsequent columns of the Bulletin.

At the Alumni luncheon held in the University Gymnasium, Dr. Robert E. Speer delivered an address with special reference to the retirement of President Stevenson and of Dr. Erdman. A number of selections were rendered by the Westminster Choir.

Commencement Address

THE PRINCETON SEMINARY IDEAL OF THEOLOGICAL EDUCATION IN THE NEW DAY

PRESIDENT J. ROSS STEVENSON, D.D., LL.D.

There are three anniversaries in this present year which have a bearing upon the training of ministers. Four hundred years ago Calvin's *Institutes of the Christian Religion* were published. This proved to be an epoch-making book in religion, comparable to Bacon's *Novum Organum*, and Sir Isaac Newton's *Principia* in the world of science, or to Kant's *Kritik of Pure Reason* in the realm of philosophy. It is gratifying to know that the Seminary has one of the few copies of the 1536 edition. Originally intended as an elementary compendium for popular instruction in the principles of true religion, in its completed form it was designed to prepare and qualify students of theology for a better understanding of the Sacred Scriptures. That book of four hundred years ago, which clearly expressed the faith of the Reformed Church, laid the foundation of representative government, and inspired intelligent spiritual leadership for the onward march of Christ's Kingdom, is to have an international commemoration in the city of Geneva in the course of the present month. In this commemoration Princeton Seminary, like all Presbyterian institutions which acknowledge John Calvin as their progenitor, is deeply interested.

Next September the tercentenary of the founding of Harvard College is to be elaborately celebrated as befits a great event in the advancement and perpetuation of learning. This anniversary has a special interest for us on this occasion, in the recollection that the college was established for Christ and the Church, and on account of the Puritan or Calvinistic traditions which this institution still holds. While the broad and ultimate object was general culture, the education of ministers was the immediate purpose, and the fear of an illiterate clergy was the dynamic motive. During the first century of Harvard's existence, fifty-two per cent of the graduates became ministers. Churches established in the American colonies, apart from the limited education students acquired by reading theology privately with patient and over-

burdened pastors, for a hundred years and more had to depend upon colleges or academies for a trained ministry. In 1806 the College of New Jersey appealed to the Presbyterian Church for enrollment of her candidates for the ministry, offering as an inducement free tuition, board at a dollar per week, and instruction by the one Professor of Theology and by the President, who, along with his administrative duties, was prepared to teach Moral Philosophy and the kindred subject, as then regarded, Hebrew. This kind of preparation for the ministry was felt to be inadequate, and at the beginning of the last century there appeared a characteristic product of American soil—the Theological Seminary. Princeton Seminary began as a *new kind of institution*—one consecrated solely to the education of men for the gospel ministry. One hundred and twenty-five years ago this month the General Assembly of the Presbyterian Church adopted a Plan for the establishment and proper conduct of a Theological Seminary. This embodied the ideal of the Presbyterian Church as to theological education, an ideal which has been a dominant factor ever since, not only in our own denomination but in others as well. It is therefore deserving of anniversary consideration, even to the extent of classifying it with the other glorified events already mentioned.

Let me recall for you the great minds which shaped this ideal of 125 years ago. The first suggestion of a Theological Seminary evidently came from Archibald Alexander, evangelist, pastor, preacher, college president, theologian, a commanding figure in the councils of the Church, and he naturally became the first professor of the Seminary. President Timothy Dwight of Yale College, as a delegate to the Assembly of 1809 from the Congregational Association of Connecticut, took a prominent part in promoting the new project. The chairman of the representative committee which formulated the Plan was Ashbel Green, President of the College of New Jersey, and the Moderator who presided over the Assembly of 1811, which adopted the Plan, was Eliphalet Nott, who, apart from his unique name and outstanding ability as a scientist, teacher, preacher, and statesman, has the great distinction of having served as the President of Union College for sixty-two years. The Plan thus conceived, worked out,

and adopted, has been to the Presbyterian Church like a pattern shown in the mount—followed by Princeton Seminary ever since without any substantial change, appropriated by other institutions, and in a very real sense it deserves to be called immortal, if we may use the term which President Butler has applied to the ideals of Columbia University.

I. As necessity is the mother of invention, the immediate occasion for adopting a new ideal for theological education was the need for a more numerous and a better qualified ministry—a need which seems modest as compared with present day requirements. At the time there were only seventeen states in the Union, with a population of 7,239,000 souls, equal to the present population of the State of Illinois. The whole Presbyterian Church, North and South, had only 23,689 members, a smaller number than that now listed by the Synod of Oklahoma. There were 820 Presbyterian churches, and 460 ministers and pastors, and there were then more available ministers in proportion to the churches than there are today. It is commonly supposed that too many ministers are being trained for the work of the Church, and that there should be a closed season of several years' duration for our theological seminaries. There probably are too many ministers when we take into account the fact that fully 30 per cent of them in the Presbyterian Church are short-cut men, who have gotten into the ministry without adequate preparation, because of the laxity of Presbyteries. As for the Presbyterian seminaries, they are not graduating enough men to fill up the ranks diminished by death, to say nothing of "regions beyond", which the Church should enter with an increased leadership. It was the pioneer work of the Church which the spiritual leaders of a century or more ago had in mind—that work which sent Marcus Whitman and Henry Spalding across the Continent for love of the Crucified. In 1806 our Church put herself on record as being under obligation (to use the language of the time) (1) to gospelize the Indians, (2) to provide for negroes and others destitute of the means of grace, (3) to purchase and dispose of Bibles and other religious literature, and (4) to provide a fund for the more complete instruction of the gospel ministry. The inspiration for this evangelistic and missionary

outlook was in the aftermath of the Great Awakening of 1800, that wide-sweeping revival of religion that aroused the Church from lethargy and girded her for the stupendous tasks of the last century. Ministers had witnessed the gospel's transforming power. Every Assembly commissioned a long list of men to go forth as evangelists into regions where Christ had not been named. They (the leaders of the church) were, to quote an old report, "lovers as well as defenders of the truth as it is in Jesus, and friends of revivals of religion". They saw about them and stretching far into the unexplored distance, fields white unto the harvest, and having an unswerving conviction of the gospel's incomparable worth, they embodied their ideals in an institution for the training of a New Testament ministry, an institution which according to its expressed design was "to raise up a succession of men at once qualified for and devoted to the work of the gospel ministry, who with various endowments suiting them to different stations in the Church of Christ may all possess a portion of the spirit of the primitive propagators of the Gospel, prepared to make every sacrifice, to endure every hardship, and to render every service which the promotion of pure and undefiled religion may require".

II. In the design of Princeton Seminary there was specified this objective—"to preserve the unity of the Church". In order that the world might believe the message of good news, Christ prayed that His disciples might be one—manifestly one—an object lesson as to the unifying power of Christian faith that worketh by love. Down through the ages the Church has been slow to learn the lesson that division means defeat, a solid front means victory. The early churches in America—opposed by infidelity, confronted by stupendous tasks—saw the necessity of the unity of the Spirit in the bond of peace, and measures were taken not only to bring denominations together but to hold together the members of a particular communion. To promote a common loyalty and harmonious service was the purpose of the Presbyterian Church in adopting the Confession of Faith in 1729. To constitute a bond of union in a series of church courts culminating in a General Assembly was the design of the organization of Presbyterianism in 1788. An article of our Creed stresses the Communion of Saints,

or, as we would put it, Christian unity, not merely as an ideal to be realized in the millennium, but as a present obligation involving fellowship in the worship of God and in performing such other spiritual and benevolent services as tend to mutual helpfulness.

To promote this Christian unity within the Presbyterian Church by a ministry brought into harmony by common views, sentiments, and aims, was in the minds of those who planned one strong central school of theology. When they decided to call the institution a *seminary*, their conception may have been that of a seed plot where plants are raised for transplanting. The term nursery was also employed, which suggests the idea of saplings placed temporarily in a garden that they may be rooted, trimmed, and trained, and then given a permanent location as trees of righteousness, the planting of the Lord that He may be glorified. However, it is more in keeping with the design of the institution to regard it as a seminar, in which a group of students, under an instructor, engage in common intellectual pursuits. The original ideal of Harvard was a collegiate way of life, on the theory that while book learning may be got by lectures and reading, it was only by studying and discussing, working and praying as members of the same collegiate community in close and constant association with each other and with their instructors, that the precious gift of character could be imparted to young men. The declared expectation of the Seminary founders was that theological students, educated in a well-equipped central institution, would be more united in the same views and would contract an early and lasting friendship, circumstances which could not fail in promoting the harmony and prosperity of the Church. But this ideal of one hundred and twenty-five years ago was frustrated by the multiplication of seminaries, due to the wider settlement of the country, the increase of the population, and the desire of one region after another to train its own ministers. This gave church leaders grave concern in the fear that the establishment of sectional seminaries would not only lower the standard of theological education, but would occasion sentiments and situations serving to break up the unity of the whole Church. To counteract such a menace, the General Assembly, in 1853, constituted a Standing Com-

mittee on Theological Seminaries, to which all institutions desiring Presbyterian patronage and professing loyalty to the Church must report. More recently a Council of Presbyterian Theological Seminaries has been organized, in the interests of that standardization which the Princeton ideal contemplated. A still more comprehensive organization has been projected to include all the Protestant seminaries of the United States and Canada, which under representative continuing committees and biennial conferences has made a study of the education of ministers from different points of view and is investigating standards of admission, curricula—in a word, the very thing specified in the Princeton ideal as to the ministerial training which makes for the harmony and prosperity of the Church.

III. In discussing the Seminary ideal one hesitates except in the presence of Princeton men, to comment on the ambitious title designated in the Plan—The Theological Seminary of the Presbyterian Church in the United States of America. This suggests the ideal of a national institution. Other seminaries have been established to meet adjacent needs. Now that Union Seminary is celebrating its 100th anniversary, one may be pardoned, as a Princetonian, in recalling the fact that this strong and influential sister institution, according to the Preamble of her Constitution, was primarily designed for the theological education of pious and indigent youth in New York and Brooklyn who found it inconvenient to leave home. Speaking of Union Seminary, it is worthy of note that its establishment originated in a group of New Yorkers—five laymen and four ministers—and that these ministers had their theological training in Princeton Seminary. Most theological schools had a local origin and bear local names; but in marked contrast, the first Article of the Constitution of Princeton Seminary reads: "As this Seminary derives its origin from the General Assembly, that body is to be considered its patron and the fountain of its power". The late President of Hartford Seminary, Dr. Douglas Mackenzie, once remarked to me, "Princeton Seminary is fortunate in having a whole denomination back of it". I am not unmindful of the claim that in this era of supposed broad-mindedness the ideal seminary should be interdenominational, not subject to any particular Church, but the voluntary servant of all. There

are such institutions in mission lands, which render a necessary and important service. It should, however, be observed that the Trustees and Faculties of such institutions are officially appointed by the Churches being served, are answerable to them for the proper conduct of the institution according to a plan which the cooperating Churches have approved. Strictly speaking, a seminary under no ecclesiastical control is undenominational, acknowledging no obligation to serve the interests of Churches except as their principles and aims may be suitable items for investigation. An institution which tries to be neutral generally ends in being negative. That the theology of any Church is a proper subject for inquiry cannot be denied. But it is something more. An institution the professors of which work in the unhampered exercise of their judgment as they search for theological truth, and in which students are given object lessons in independent thinking by allowing them to hear the opinions of one professor flatly contradicted by another in an adjoining room, may serve a useful purpose in training theological bacteriologists, skilful in detecting the germs of fermentation or disintegration, rather than ministerial practitioners, specialists in the cure of souls. Dr. van Dyke has been quoted as saying that the coat of arms of the present age is three bishops prone, and above them an interrogation point rampant. The seal of Princeton Seminary is an open book, representing the Holy Bible, with an eye of inspection above it. This symbolizes Bible study, in the conviction that Christianity, to be a power in the world, must be a definite, positive, soul-saving message. The Church has the right and obligation to demand from any seminary graduate a message, presupposing divine revelation, thought-out, tested by experience, and charged with reality.

IV. The specific problems of the Church in the new day may be summarized in two universal Christian conferences—one the World Conference on Faith and Order, and the other the World Conference on Life and Work. Both of these propose such a union of Christian forces as will enable the Church to fulfill her commission as given by Christ, the Head of the Church. The Conference on Faith and Order recognizes the fact that a real and vital union must be based upon the fundamental principles

for which the several Churches stand. To belittle or ignore denominational differences, to wipe out all lines of distinction between Churches, would simply secure the kind of union John Buchan describes as being attained through "a general lack of interest, a weary peace based not on a common faith but a common apathy".

A union of Churches, to be worth while, will not be a colossal aggregation of indifferent members, but an enriched and expanded organism to which each particular denomination will contribute something of lasting value. The minister who does not know or appreciate the distinctive principles of the several Churches, of which all of us will agree there are too many (our own excepted), and in the proper regard for such principles the necessity of consummating a peaceful and vigorous unity, is not likely to serve as an influential apostle of "Faith and Order". Christ and His Father were one, but the distinction between fatherhood and sonship was not obliterated. John Calvin was willing to cross seven seas to bring the prostrate and defeated Churches together in one compact body, and the Presbyterian Church has always cherished noble ideals as to Christian fellowship. Her definition of the Church is broad enough to include all who profess the religion of Christ. Christian fellowship, according to the mandate of the Confession of Faith, is to be extended to all who call upon the name of the Lord, and since differences are bound to take place, forbearance in love is to be the principle of action. The representative form of government of the Presbyterian Church has modified prelacy on the one hand, and independency on the other, and in principle has been adopted by all American Protestant Churches. In theory, if not in practice, Presbyterianism is in a strategic position consistently to advocate and helpfully to promote church cooperation and union. This unitive service is embraced in the Princeton ideal. From the first class to be enrolled, small in number as it was, two students were ordained in the Dutch Reformed Church, one in the Congregational Church, and one in the Protestant Episcopal Church. The Princeton Seminary classmate of Dr. Charles Hodge, and his lifelong friend, was Bishop Johns of Virginia. The student enrollment of the Seminary this year is typical of each period of the Seminary's

history, twenty denominations being represented.

This spirit of catholicity, combined with evangelical conviction, embraced in the Seminary ideal, has inculcated a friendly attitude towards other Churches, has rendered a service of incalculable value in promoting interdenominational projects at home and abroad, has fostered the spirit of true Christian unity, and has served to establish the Seminary in the confidence and good will of sister Churches at home and abroad.

V. The Universal Conference on Life and Work is at present concerned with one of the gravest dangers which confront the Christian Church—the blind, self-centered, and exclusive craze of nationalism and the trend everywhere toward a *totalitarian state* which seeks to dominate, direct, and control the whole life of man. Such a state refuses to recognize the independence in their own sphere of religion, culture, education, and the family. It sets up an authority of its own as the source of all authority, and in effect declares itself to be not only a state but a Church, imposing upon all its members a philosophy of life which is purely secular. In preparation for a World Conference to be held in Oxford in July, 1937, commissions are now at work studying the subject, which will be considered at Oxford, "The Church in Relation to the Community and the State, a World Issue". Calvin's *Institutes*, which ought to be restudied during this anniversary year, laid down the clear and lasting principles of constitutional government in the Church and in the state, and gave a clear witness to the rights of civil and religious liberty under properly constituted authority. In the Presbyterian Confession of Faith, the function of the civil magistrate is clearly defined and limited, and this confessional teaching gave unswerving conviction and unflinching valor to our forefathers, who waged the War for Independence. Their spirit, embodied in the Constitution of the Presbyterian Church and the companion document, the Constitution of the United States, will serve as a bulwark against fascism on the one hand, and communism on the other, that is, until constitutional government is overthrown by a misguided and corrupted people. Those who planned Princeton Seminary were patriots, the real sons of the American Revolution, and they stood for a ministry in accord with the Constitution of the State and of the Church,

whereby an even balance between perfect freedom and a well-ordered society should be maintained. This required a Christian citizenship, to be realized in a kingdom of redemption, Christ the Saviour of mankind alone being competent to rule in every human relationship and all departments of life.

A National Preaching Missions is to be inaugurated this coming autumn, after earnest prayer and thoughtful planning on the part of prominent church leaders. It is to follow the Apostolic method of concentrating on strategic centers throughout the land, where conferences regarding the immediate problems of the Church will be held. Section meetings and mass meetings of an evangelistic and inspiring character will be conducted by leaders chosen from the ministry at home and abroad. Its possibilities of good are incalculable, if Christians will only lend their support in prevailing intercession and consecrated endeavors. Such a project is in accord with the Princeton ideals of the past, ideals which are being realized in the present, since our students, during this last winter, going into concentration camps and city missions, have been instrumental, under divine grace, in winning three hundred souls to Christ, and leading sixty-two to rededicate their lives to God.

Young brethren in Christ, whose course of training under the ideals of Princeton Seminary has now come to a close, we send you forth on a world wide preaching mission. The design of your *Alma Mater* with reference to the churches you are to serve may be summed up in the language of 125 years ago. Listen—"To furnish congregations with enlightened, humble, laborious pastors, who shall truly watch for the good of souls and consider it their highest honor and happiness to win them to the Saviour and to build up their several charges in holiness and peace!" "And who is sufficient for these things? Such confidence have we through Christ to Godward, not that we are sufficient of ourselves to account anything from ourselves, but our sufficiency is from God."

Degrees, Fellowships and Prizes

The degree of Bachelor of Theology was conferred upon the following students who hold the degree of A.B., or

its academic equivalent, from an approved institution, and who have completed the course of study prescribed therefor in this Seminary:

Carlton Carl Allen, Jr.
 Charles Benjamin Almond
 Ross Banes Anderson, Jr.
 Joseph Blackburn
 David Rodney Bluhm
 William Carl Bogard
 Stanley R. Boughton
 Allen Leroy Bowe
 Frederick W. Brink
 Melvin Raymond Campbell
 David Leroy Coddington
 L. David Cowie
 Cornelius Marinus DeBoe
 Edward Otto DeCamp
 Harold Clifton DeWindt
 Willard Winn Erdman
 Charles Johannes Evans
 Harry Amos Fifield
 Johannes Jacobus Fourie
 Harry Emmanuel Gardner
 James Harold Guy
 James Edward Hamilton
 Harold Lynn Hemphill
 Maurice Robert Holt
 David Armon Hughes
 Frank Fitzgerald Jones, Jr.
 Jay Warren Kaufman
 Clyde Johnstone Kennedy
 Charles E. Kirsch
 Jacobus Hermanus Lourens
 Oscar Raymond Lowry
 Robert Shirley Lutz
 Duncan Kenneth MacPherson
 John George Marvin
 William Davidson McDowell
 John Claude Middlekauff
 Clifton Earle Moore
 Robert Boyd Munger
 Mackenzie Murray
 Frank Robinson Neff, Jr.
 James Frederick Neill
 Robert Neill Peirce
 Stewart Waldo Radford
 William Theodore Peter Rambo
 Thomas Irvine Smith
 James Edward Spivey
 John Arthur Stevenson
 Herbert Fergus Thomson
 Stuart Wesley Werner
 Frank Richard Williams
 Harry Wood, Jr.
 Philip Raymond Zink

The diploma of the Seminary was granted to Edwin Rae Cowan, who has completed the prescribed course of study but lacks the degree required

of candidates for the degree of Bachelor of Theology.

The degree of Master of Theology was conferred upon the following students who hold the degree of A.B., or its academic equivalent, and the degree of Th.B., or its theological equivalent, from approved institutions and who have completed the course of study prescribed therefor in this Seminary:

George Berens
 Alexander Biro
 Samuel Wen-Sin Cheng
 Vernon Leroy Farnham
 Herbert Harwick Hunsberger
 Charles William Kepner
 Francis Kinsler
 Jacob Stolp Louw
 Barend Jacobus Marais
 Louis Viljoen Rex
 Ellwood Mearle Schofield
 Osborne Lamar Schumpert
 Jeremia Jacobus Struwig
 Kalman Toth
 Leroy Vogel
 Horst August Weigt

Fellowships and Prizes were awarded as follows:

The Fellowship in Old Testament to Charles Johannes Evans.

The Fellowship in New Testament to Cornelius Marinus DeBoe.

The First Scribner Prize in New Testament Literature to Ross Banes Anderson, Jr.

The Hugh Davies Prize in Homiletics to Harold Clifton DeWindt.

The Benjamin Stanton Prize in Old Testament Literature to Floris Livingstone Ferwerda.

The Paul C. Berman Prize in Missions to Bruce Manning Metzger.

J. Ross Stevenson

Charles R. Erdman

J. ROSS STEVENSON

The following minutes were adopted by the Board of Trustees at its May meeting:

The retirement of the Rev. J. Ross Stevenson, D.D., from the office of the President of Princeton Theological Seminary at this time is not because his eye has grown dim nor his natural force abated, but because of the age limit for service under the rules of the Seminary. While the Board accepts his resignation, its members all hope he may have before him opportunities

for further distinguished services to the Kingdom of God on earth.

Few, even of the members of the Board realize the great progress made by the Seminary during the twenty-two years of Dr. Stevenson's Presidency. The endowments and property values of the institution have been increased to the extent of \$1,308,217. A large part of this sum was raised during a financial campaign in 1915-16. Payne Hall was erected and endowed; the Chapel was enlarged and beautified, and the new organ installed. The extension to the new library costing nearly \$50,000 has been made; four dwellings have been purchased.

Because of the financial depression long continued, it has been necessary to reduce salaries, and to solicit funds to balance the budget. As Dr. Stevenson retires, the Seminary has no debts but a surplus in the treasury.

The ethical and spiritual tone of the whole Seminary has been raised. During the past year it is reported that through the work of students carried on in conservation camps, city missions and special evangelistic services, three hundred men have made confession of their faith, and sixty-two have rededicated themselves to the service of God.

There is a spirit of harmony and good will which prevails in faculty meetings and on the campus.

Dr. Stevenson is a son of the manse, his father, the Rev. Ross Stevenson being a faithful Presbyterian minister and his mother a godly woman. He has been connected with the management of this Seminary for thirty-four years. He became a director in 1902, and served on this Board twelve years. In 1914 he assumed the Presidency, and has served in that office twenty-two years.

Seldom has a man held so many prominent and influential positions. He graduated with honor; was professor of history in the Chicago Seminary; pastor of the Fifth Avenue Church of New York, and the Brown Memorial Church of Baltimore. He has been Moderator of the General Assembly. He is well known on the continent of Europe, and has degrees from institutions on both sides of the sea. He has always been vitally interested in Foreign Missions, and has long served on the Assembly's Board of Foreign Missions. Two of his sons have given themselves to mission work in China.

Dr. Stevenson's reports to the General Assembly have always been impressive. With fine physical presence, a clear voice, and orderly statement, he has always been heard with respect and interest.

One of the strongest features of Dr. Stevenson's influence upon the students has been that of his home life. Mrs. Stevenson is known as a most accomplished and gracious hostess. With her sympathy and cooperation the President's home has had an ever-open door for the students. It has been a place of refuge and inspiration through the years to many discouraged and homesick young men. There was always a distinctly Christian atmosphere. It was a home of prayer, and all the students were remembered, and they knew it and felt it. The influence of this home is something that cannot be estimated or expressed in words. It was a blessing to many in their day of need.

Dr. Stevenson leaves his office as President with the record of work well done, and with the good wishes and the prayers of every member of the Faculty, and of the Board of Trustees.

CHARLES R. ERDMAN

The Board of Trustees of Princeton Theological Seminary desires to make record of the inestimable value it places upon the services which have been so untiringly and generously rendered to the Seminary by the Rev. Charles Rosenbury Erdman, D.D. A graduate of the class of 1891, and immediately thereafter an outstanding and successful pastor for sixteen years, Dr. Erdman was called in 1905 to a position of unique place and power in the Seminary as its first Professor of Practical Theology. From that time until now, through thirty-one years of continuous and devoted service, he has labored to enrich and equip men for the Gospel ministry. Three thousand sons of his tuition have gone out from this institution to all parts of the world to testify to that comprehension of the practical work of the Church, to that refinement of culture which characterizes a gentleman in speech and in social deportment, and to that distinctly Christian attitude toward God and his fellowmen which have made Dr. Erdman the most popular and revered theological professor in the Presbyterian Church today.

In addition to these superlative evidences of his ability at a teacher, Dr. Erdman has found the time in his busy life to write at least twenty-eight books on subjects connected with the De-

partment of Practical Theology. Many of these books are eminently suited for devotional reading. There is about them a spiritual quality which appeals to all who seek guidance and enlightenment upon the problems of life.

The work of Dr. Erdman, however, has not been confined during these years entirely to teaching at Princeton and the writing of books. All over this great country, in foreign lands, in mission stations, in other theological institutions, in colleges, in summer conferences, in churches, presbyteries, synods and General Assemblies, wherever men seek the truth and the uplift of their fellow men, they have been influenced by his sanity of judgment, his tolerant spirit, and love of truth. The most conspicuous positions within the gift of our great denomination have been given to him, and in occupying them he has exhibited the dignity, the sound judgment, the spiritual and intellectual insight, the sincerity of motive, the patience and good humor, the statesmanlike power to distinguish quickly the essential from the superficial, and the sympathetic but firm adherence to what is right, that is so characteristic of great religious leadership. Above all these, however, there has always been about Dr. Erdman the atmosphere of the man of God speaking as one who stands in the Divine Presence. And so perhaps more than any other man in our entire Presbyterian Church today, he is welcomed and trusted by his brethren as an honored guide and counsellor in all their problems and deliberations.

This is not intended as a eulogy carrying with it the idea of extravagant praise, but rather as an appreciation of a sincere teacher and Christian friend by the members of the Board of Trustees of the Seminary, several of whom as students sat at his feet, all of whom as friends have felt the power of his personality. As Dr. Erdman now becomes Professor Emeritus, it is our earnest hope and prayer that the influences of this beloved teacher and friend of God and men will grow even greater as the years carry us farther along the stream of time.

The Alumni Association

The Rev. George H. Talbott, D.D., Secretary of the Association has sent the following account of the annual meeting:

The annual meeting of the Alumni

Association was held in conjunction with the luncheon in the University Gymnasium, immediately following the commencement exercises, which were held at the University Chapel. The President of the Alumni Association, the Rev. William McCormick, D.D., President of the Class of 1905, presided. The special guests of honor were the Moderator of the General Assembly, the Rev. Joseph A. Vance, D.D., and the former Moderator, the Rev. William Chalmers Covert, D.D.

The meeting was designed to express the deep appreciation of the Alumni for the services rendered to the Seminary by Dr. J. Ross Stevenson, who has served for twenty-two years as President, and Dr. Charles R. Erdman, who has served for over thirty years as a Professor. In no possible way could this appreciation have been expressed more impressively than by the message of Dr. Robert E. Speer whose intimate friendship with Dr. Stevenson and Dr. Erdman has continued through his entire lifetime.

The following officers were elected to serve the Association for the ensuing year:

President—The Rev. Charles R. Erdman, D.D., Class of 1891.

Vice-President—The Rev. Roy Ewing Vale, D.D., Class of 1912.

Secretary—The Rev. George H. Talbott, D.D., Class of 1923.

Treasurer—The Rev. Charles R. Erdman, D.D., Class of 1891.

Members of the Executive Council—The Rev. Winfield M. Cleaveland, D.D., Harrisburg, Pa., Class of 1899; the Rev. Hugh B. McCrone, D.D., Rutledge, Pa., Class of 1898.

The Secretary was instructed to send a telegram to convey the sentiments of the Alumni to the President-elect, the Rev. John Alexander Mackay, Litt.D., and the following telegram was sent:

"The Alumni Association of Princeton Seminary has heard with deep satisfaction the announcement of your election to the Presidency of our Seminary. This Association conscious of the place of this office in the Church of Jesus Christ, and aware of your attainments, and gifts to discharge every duty, and to continue and advance a noble and exalted tradition, heartily urge your acceptance. Gathered here at the One Hundred and Twenty-fourth Annual Meeting we enthusiastically pledge to you our unanimous and abiding support and offer ourselves for your service in the extension of the Kingdom of God through our blessed institution. William L. McCormick, President, George H. Talbott, Secretary".

In response to this telegram, the following reply was received on June fifth from President-elect Mackay:

The Board of Foreign Missions
156 Fifth Avenue,
New York

June 5, 1936

Dr. William L. McCormick,
6508 N. Park Avenue,
Philadelphia, Pennsylvania.
Dr. George H. Talbott,
15 Grove Street,
Passaic, New Jersey.

Dear Friends:

The telegram which you sent

me as President and Secretary, respectively, of the Alumni Association of Princeton Seminary, reached me in the woods of Michigan on May 20th. I was there in the annual spiritual retreat of the Synod of Michigan.

I cannot begin to tell you all that your telegram meant to me. It was one of the very decisive factors in leading me to a final and formal acceptance of the presidency. Had I felt for a moment that the Alumni were in no way deeply interested in my going to Princeton it would have given me very decided pause and have gone to strengthen other considerations which were tugging my heart and mind in an opposite direction. But with the unanimity manifested by the Alumni group, by the members of the Board of Trustees, and by the Faculty, the last redoubt of misgiving was overcome within me, and I could not but interpret it in all the circumstances as a call from the great Head of the Church Himself.

I now look forward to the future with intermingled rejoicing and trembling. I envisage the greatness of the task ahead and see in the light of it my own utter inadequacy. But I look to God Who has thrust me, against my resistance, into this position, for that insight and strength which He has promised to make perfect in human weakness; and upon you, and other members of the Alumni group, I shall continue to lean heavily for your cooperation in making Princeton Seminary what

God is able and, I believe, willing to make it be in this tremendous time.

How eagerly I shall look forward to meeting each of you again at no distant date, and to talking over, when we meet, the concerns and interests of the institution which we love in common.

With warm personal regards,

Yours very cordially,

JOHN A. MACKAY

Over three hundred members of the Alumni were present, and it is fair to assume that there was not a member of the Alumni who was there who regretted his coming. On the contrary, many who did not attend and who later heard of the meeting, expressed deep regret they were not present at such an historic meeting of the Alumni Association.

Dr. Speer's Address

The following is a portion of the address delivered at the Alumni luncheon by Dr. Robert E. Speer, at the request of the Alumni Association, in appreciation of Dr. Stevenson and Dr. Eraman.

Mr. President, Mr. Moderator and ladies and gentlemen:

I have been reading, in anticipation of the meetings of yesterday and today, the biographies of the founders of our institution, and I would like to commend them to you. They are old and difficult to acquire, but there are copies in the library here. I think we could move out into a new day if we would recover the temper of mind and spirit of the men who founded this institution. I am thinking especially of Archibald Alexander, Samuel Miller and Charles Hodge, the three great personalities who stood at the beginning of the Seminary. It would be worth any man's while to read those histories over again and to recover all that those men

stood for and that the Seminary has been standing for. One would note, outstanding, the clarity and immovability of their sound evangelical convictions and unfearing acceptance of the supernaturalism of the New Testament, and their absolute loyalty to the New Testament in meeting the problems of the life of their times. One would recall the warmth of their evangelistic zeal. One of my most vivid memories is of going down to Dohm's Hall to some evangelistic meetings while I was in the University. They were conducted by professors of the Seminary, and I can still hear the message Dr. Archie Hodge gave on that platform. If ever there was a man who could plead for Christ with a clear and intellectual presentation of the Gospel, but with all the fervor and tenderness of a Christian apostle, it was Archie Hodge. Thank God, as we stand here today, we mean to carry on that evangelistic trust as well.

Just now I am thinking especially of Samuel Miller's diaries. They showed a varied and delightful personality. In his son's biographical sketch of him, he says that these diaries attest his father's "despondency as well as his orthodoxy". I think his despondency was very rare and his orthodoxy not occasional. I have here a copy of the letter he wrote to Dr. Rice of Virginia, one of the great Christian leaders of all our churches at the time, giving advice in regard to the sermon Dr. Rice was to preach as Moderator at the opening of the General Assembly. "If that service were to devolve on me", he writes, "I should certainly, with my present views, take conciliatory ground and preach a sermon the subject of which would be to promote harmony and love".

The controversy between Samuel Miller and Professor Stuart of Andover Seminary with regard to the pre-existence of Christ, one judges, was a model of temper and spirit. It is amazing as one turns back one hundred years and more, to see that our problems are the same as those with which these old fathers of ours had to wrestle in their day. If one could afford it, he would like to buy copies of Charles Hodge's "Church Polity" and his "Constitutional History of the Presbyterian Church" and give them to every minister and theological student in our church. How modern are counsels like these from old Samuel Miller more than one hundred years ago: "No man had a right to share in

the legislation of the General Assembly who would not come under its laws and be bound by them. A decision of the General Assembly on any subject is necessarily final until legally set aside by the same or a subsequent Assembly". They were wrestling then, as you know, with problems never far away from us, in the independent organizations which were influencing the church. Of such boards and voluntary associations, Dr. Miller wrote: "I am perfectly persuaded that it may be laid down as an unqualified rule that no voluntary association ought ever to be countenanced which enables men who have no responsibility to the church to interfere with or govern her affairs". One would like to listen to their voices today and feel again the joy and peace which governed them and which have come down to us in the two dear friends here today.

And after all, it is the past within our own memory of which we are thinking today, and it is in regard to these two men, Dr. Stevenson and Dr. Erdman that I was commissioned to speak. In one sense there is nothing more to say. We have listened to those two statements from the Board of Trustees, which express just what is in the mind and heart of each one of us. They embody St. Paul's great counsel, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report".

But let me say a few simple words about Dr. Stevenson. The Trustees did not tell us where he was born. They said this was his seventieth anniversary, and if you subtract seventy from thirty-six you get sixty-six.. In 1866 he was born in Ligonier in Western Pennsylvania. He was one of quite a family of sons. So great was his intellectual precocity that he was graduated from Washington and Jefferson at twenty. He took his theological course, alas! outside of this seminary. But he did the best he could with his opportunity at McCormick. I don't know whether he could have won a foreign fellowship here at Princeton in the fierceness of the competition, but he did at McCormick, and spent a year in Berlin, which may account for some of his deficiencies. He began his ministry in Sedalia, Missouri, and it was then I met him first in 1892 at the Synod of Missouri in Kansas City. You know his subsequent history, his

work in Sedalia, on the Faculty of McCormick, his pastorate of the Fifth Avenue Church, New York City. That church I don't believe has ever been stronger in its inner organization than in his pastorate. From there he went to Brown Memorial in Baltimore, and then came twenty-two years ago to be President of our Seminary. There are very few of us here today who cannot personally recall what Dr. Stevenson has meant in these twenty-two years. I am going to read just a paragraph or two from the life of Archibald Alexander, because I think we have had in Dr. Stevenson a true and lineal successor to that great spirit. "It was characteristic of him to treat with great liberality and in some respects with esteem and affection, those whom at the same time he regarded as seriously erroneous". "He was in no sense an active controversialist. In private his error, if he erred, was altogether in the opposite direction. He preferred to weigh arguments against his views rather than refute them". "In spite of such marked differences as characterized him and Samuel Miller, these two men never had a difference lasting more than an hour". "In opinion they frequently diverged, yet mutual respect and affection were never violated, but rather, increased with every year of their lives". To his sister he wrote, "Divisions threaten to rend the body of our church and thus peace, one of the richest blessings of the gospel, will be lost". Not only in the Seminary has Dr. Stevenson served the Christian Church. He was Moderator of our General Assembly in Rochester in 1915. He has been from the beginning the Chairman of our Department of Church Cooperation and Union. He has had a great part to play in all the negotiations between our church and others in the direction of a larger realization of the last prayer of our Lord. In the matter of the plan of union with the United Presbyterian Church, those of you who were present will never forget the masterful way in which Dr. Stevenson presented that case to the General Assembly. I have never heard anything presented in the Assembly in a more Christian and convincing way. We thank God that we have had Dr. Stevenson to represent us in our relations to other communions, in his dignity, his candor, his fidelity to the great tradition, and yet he has shown the Princeton openness, the preservation of the temper of the first generation. Three sons have gone out

from his home, two of whom have gone to China, while the other is filling a great place in the public life of our greatest city. I was grateful for the reference to Mrs. Stevenson in the resolutions of the Trustees. With what grace and beauty and loveliness has she served with him all these years. Again and again I have been in their home, and it has been perfectly marvelous to see the flow of young life under their glorious influence.

I remember Dr. Erdman when I became a freshman in Princeton University. He was a senior. And what freshmen didn't know about seniors was not worth trying to find out. I knew all his life, inside and out, and have tried to keep adequately informed during all the years since! How well I remember his work here in the Seminary, his lovely ministry at Overbrook, and in the church at Germantown, and how many people loved to go there to hear his word and see the sunlight come streaming in through the windows, and fall upon his face, the face that has spoken to us in sincerity and purity of the love of Christ through all these years. You know very well of his work here in this institution, of the difficulties he has had to encounter, and with what patience and gentleness and love of truth he has served here in behalf of the English Bible, sending students out to be faithful preachers of the Word over all the world. Sons have gone out from Dr. Erdman's home also, and I suppose we are sitting here with no interruption breaking in because Mayor Charles R. Erdman, Jr., presides over this community.

Reference has been made to Dr. Erdman's books. They must count up to as many as those written by Albert Barnes.

We are grateful for what Mrs. Erdman has meant also in the life of the Seminary. Many hidden benefactions does this past generation cover up. I wish there might be adequate testimony some day to the many gifts that have flowed into many lives out of Dr. and Mrs. Erdman's home for a generation.

But we are gathered here today, last of all, to bear our grateful and serious testimony. We thank God for these two men, for what they have been and done in this church and in this Seminary. For one thing they have kept the Princeton faith. It is a good course that they have run, a good fight that they have fought

during all these years, and in love and kindness they have kept steadfastly the great faith, never once wavering in their loyalty. They have believed, as we all do, that we build on great rocks beneath us, rocks that we did not lay, rocks that cannot be destroyed, the rocks of the past. The Christian gospel is a message of deeds done by God, done for man by God, done past all recall. These two dear friends have kept the Princeton faith and they have been loyal to the Princeton spirit, the spirit of Samuel Miller, of Charles Hodge, of William Henry Green, and the whole great inheritance of the names that come thronging back in our memories this afternoon.

These two men, thank God, across a generation in the face of great difficulty, have maintained the traditional temper of this institution and have not been lured away from it.

We rejoice today in our affection for these two who, above all, in this generation, have kept the Princeton faith and the Princeton spirit and have lived before men the Christian life. And they bear their scars, and those scars are our scars. They were borne for us. They were borne for the great traditions of Princeton Seminary, in loyalty to the memories of Archibald Alexander and Samuel Miller and Charles Hodge and William Henry Green and Benjamin Breckinridge Warfield and all the company that followed after them. They were borne for them and for the Theological Seminary of the Presbyterian Church at Princeton, New Jersey. God bless her and raise up men like these to carry on her ministry.

John Alexander Mackay, Litt.D.

The new President of the Seminary is a native of Scotland. He was graduated with honors by the University of Aberdeen, and is an alumnus of Princeton Seminary of the class of 1915. Subsequently he studied at Madrid, Lima, and Bonn. He was ordained to the ministry of the Free Church of Scotland in 1915 and engaged in missionary work in Peru. For eight years he was Principal of the Anglo-Peruvian College of Lima and

later was Professor of Philosophy at the National University of Lima.

As a result of his service in Peru, Brazil and Mexico, he is considered one of the Church's leading authorities on mission work in South and Central America. He was elected as Secretary of the Board of Foreign Missions in 1932 and held the portfolio for Latin America. His recent work entitled "The Other America" has been widely used through the Church as a mission study book.

Dr. Mackay expects to begin his work in Princeton in September.

Visiting Preachers and Lecturers

On invitation of the Faculty the following preached in Miller Chapel during the last Seminary year::

The Rev. J. Kelly Unger of Korea.

The Rev. J. Ritchie Smith, D.D., Professor Emeritus.

The Rev. Kenneth Scott Latourette, Ph.D., D.D., of Yale University.

Robert E. Speer, D.D., Secretary of the Board of Foreign Missions.

The Rev. William F. Sunday, Ph.D., of Brooklyn, N. Y.

The Rev. Karl F. Wettstone, D.D., of Philadelphia, Pa.

The Rev. Edward Geismar, D.D., of Copenhagen.

The Rev. Harry Burton Boyd, D.D., of Philadelphia, Pa.

The Rev. William Hallock Johnson, D.D., of Lincoln University, Pa.

The Rev. Robert Freeman, D.D., of Pasadena, California.

The Rev. Malcolm J. MacLeod, D.D., of New York City.

Addresses were delivered before the students by:

The Rev. Harold Paul Sloan, D.D., on "Church of Christ in the World of Today."

The Rev. Julius Richter, D.D., on "Cultural Background of the Religious Crisis in Germany."

Robert E. Speer, D.D., on "A Word from Ignatius."

The Rev. Robert M. Russell, D.D., on "Soviet Russia in 1935."

The Rev. Charles T. Leber on "The Modern Church."

The Rev. Joseph A. Stevenson on "The Problems of the Minister."

The Rev. Mark A. Matthews, D.D., on "The Three Essentials of Preaching."

The Rev. John S. Bonnell, D.D., on "Personal Religion."

The Rev. Martin Schlunk, D.D., on "The German Christian Church Situation."

The Rev. Francis Kinsler on "The Work of the Korean Mission."

Robert P. Wilder, D.D., on "The Student Volunteer Movement."

The Rev. P. Paul Moore, on "The Needs and Opportunities in the Cameroun, West Africa."

The Rev. S. Franklin Mack, D.D., on "On Wings under the Southern Cross."

The Rev. Toyohiko Kagawa on "The Meaning of the Cross."

Day of Prayer

A special Day of Prayer was observed on February the eighteenth, with exercises which included three addresses by the Rev. Frederick Paul McConkey, D.D., of Detroit, Michigan, and a communion service conducted by President Stevenson, together with periods of conference, of prayer and of meditation.

Payne Hall

Payne Hall, in its fourteenth year of service, has provided a home during the furlough period for the following missionaries and their families: J. L. Boots of Korea; W. W. Cleland of Egypt; J. Y. Crothers of Korea; V. L. Farnham of China; W. F. Hume of India; W. C. Kerr of Korea; F. Kinsler of Korea; R. C. Richardson of In-

dia; L. H. Snyder of Korea; F. S. Thompson of Egypt; H. F. Thomson of China; H. B. Young of Persia.

Princeton Seminary at the Assembly

In the pre-Assembly conference on Evangelism, in connection with which a special report was made of the proposed National Preaching Mission, Dr. John A. Mackay (class of 1915), President-elect of the Seminary, took a leading part. He gave two addresses and conducted forums on "The Ultimates of the Christian Faith." Dr. Henry B. Master (class of 1898), Secretary of the Board of Pensions, was elected to the Moderatorship by a large majority on the first ballot, and filled the office in a gracious, wise, and altogether satisfactory way.

Among those who were appointed chairmen of standing committees were the following Princeton men.

Polity, the Rev. Frederick Schweitzer, D.D., (class of 1919).

Theological Seminaries, the Rev. Wallace Harper Carver (class of 1912).

Leave of Absence, the Rev. Frederick W. Cropp, Jr., (class of 1929).

Social Welfare, the Rev. John E. Kuizenga, D.D., (Professor of Apologetics).

Dr. Roy Ewing Vale (class of 1912) of Detroit was elected by the Assembly to fill the vacancy in the Judicial Commission caused by the death of Dr. Robert Watson (class of 1896). President Stevenson, as Chairman of the Department of Church Cooperation and Union, presented the report of the Department and introduced fraternal delegates. Dr. Charles R. Erdman

(class of 1891) presided at the popular meeting on foreign missions held on Tuesday evening, June 2nd. Both President Stevenson and Dr. Erdman were presented to the Assembly with "citations" for awards of Distinguished Service Certificates, by the Board of Christian Education.

The Alumni Banquet was held at the Onondago Hotel Friday evening, May 29th, and was attended by one hundred and forty-three former students. Moderator and Mrs. Master were special guests. Addresses were made by Dr. Master, Dr. Erdman, and President Stevenson. The Union Seminary dinner was held in the same hotel, and greetings were sent through Dr. Matthias L. Haines, who graduated from that institution in 1874. In reply Dr. Lewis S. Mudge (class of 1895) was commissioned to convey the greetings of Princeton Seminary. Unfortunately, the dinner arranged by the Foreign Board for its staff members and missionaries came on the same evening, and a number of our graduates, as missionaries, could not be present at the Princeton dinner. Great enthusiasm was manifested by the alumni over Dr. Mackay's election to the Presidency, and all wished to assure him of their cordial and earnest support.

The Autumn Conference of Alumni

The seventh Conference of Alumni of Princeton Theological Seminary will be held on the campus on Thursday and Friday, September 17th and 18th. Sessions will continue from Thursday afternoon to Friday noon. The leaders of the Conference will be announc-

ed later. The music will be under the direction of the Westminster Choir School. All Alumni will be welcome. Dormitories will be open for over-night guests. Please reserve the dates, September 17th and 18th.

HUGH B. MCCRONE,
Chairman Executive Council

The Next Seminary Year

The One Hundred and Twenty-fifth Session of the Seminary will open on September the 22nd with matriculation of new students in the parlor of Hodge Hall and the drawing for the choice of rooms by entering students at three o'clock in Stuart Hall.

As stated in the annual catalogue, a student desiring to enter the Seminary must apply for admission by filing with the Registrar a formal application, a copy of which will be sent upon request. The application should be filed as early as may be convenient and not later than September first, and should be accompanied by a letter of commendation from one's pastor and a transcript of all academic work completed. In order to be admitted to matriculation and enrollment as a student in the Seminary, the applicant for admission, whose application has been approved, must present to the Registrar a college diploma, or other evidence of the degree received and the year when given.

A student coming from another Seminary must file with his Application for Admission blank a letter of dismissal from such Seminary, together with a full official statement of the courses already completed. Candidates for the degree of Master of Theology shall bring both their college and seminary

diplomas, or other official evidence of them.

The opening address of the Seminary year will be given in Miller Chapel on Wednesday, September the 23rd, at eleven o'clock, and lectures and recitations will begin the same day.

Because of the large number of applicants and the desire of the Seminary to limit the enrollment the coming year, it would be advisable for all those contemplating study at Princeton to make application at once to the Registrar, the Rev. Edward Howell Roberts.

Financial Report

As a result of an appeal for funds to balance the budget for the year ending April 30th, the response was such as to enable the Seminary to close the year without a deficit.

In connection with the 125th Anniversary of the Seminary, which will take place in the autumn of 1937, the Trustees are planning a general appeal for such endowments as will make it possible to restore salaries and wages and carry on the work of the Seminary without an annual drive for financial assistance.

The Library

The Library has been used probably more than ever before in the history of the Seminary. The number of volumes circulated is slightly below that of the preceding year, but more reading has been done in the Library. There is thus a pressing need for more working space and more facilities in the shape of tables, chairs and lamps. It has finally been possible to provide

a place for a few men to use typewriters in the building.

The number of new books purchased has fallen below that of 1934-35 on account of the lack of money. Seven hundred thirty-three volumes were bought during the year. This number is less than one-half of the purchases made four years ago. The total number of volumes in the Library now is 144,248. Two hundred ninety-six pamphlets were added within the year. Several gifts were received in the same period. Some books from the library of the late Rev. Finley D. Jenkins, a former instructor in the Seminary, were presented by his mother. Virtually the whole library of the late Rev. John Dixon, D.D., for nearly fifty years a Trustee of the Seminary, was presented by his heirs. Most of the books in all the gifts are duplicates of what is already on the shelves of the Library.

Much work was done in the last year by students who arranged the books and pamphlets stored in the basements of both buildings. It will be a great satisfaction soon to be able to offer for exchange or sale much of this duplicate material. One student has been kept at work all year checking Library of Congress printed cards with the books already here, typing headings for our catalog and getting them into the catalog. Probably about fifteen thousand cards have been thus revised and put into the catalog, but we have over a hundred thousand cards on hand still waiting for workers to put them into shape for use. The cataloging staff of the Library does a good deal of this work during the summer, but during term time the work has

been done by students who have been paid by the National Youth Administration Fund.

The following books have been presented by the authors, who are former students of the Seminary:

William Thompson Linn Kieffer, D.D., 1875. History of the First Presbyterian Church of Milton, Pennsylvania, 1811-1936.

James Wollaston Kirk, D.D., 1878. Pioneer life in the Yukon valley, Alaska. 1935.

George Peck Pierson, D.D., 1888, and Ida G. Pierson. Forty happy years in Japan, 1888-1928. [c1936].

Malcolm James MacLeod, D.D., 1890. Seen from my pulpit. N. Y. [1935].

Victor Herbert Lukens, 1898. God works through medicine; a discussion of God's healing force. N. Y. [1935].

Walter Collins Erdman, D.D., 1902. Sources of power in famous lives. Nashville, Tenn. [c1936].

John Gresham Machen, D.D., Litt.D., 1905. Christian faith in the modern world. N. Y., 1936.

Clarence Edward Macartney, D.D., 1905. Sermons on Old Testament heroes. Nashville, Tenn. [1935].

James Elias Napp, D.D., 1914. Bible course of study for primary schools; prepared by the Educational supervisor of the Western India Presbyterian mission. 1936.

Karl Palmer Miller, D.D., 1914. Paradox of peace. [Seattle, Wash.]. [1935].

Klaas Jacob Stratmeier, Th.D., 1917. Preaching Christ in Corinth; exegetical-homiletical sermon outlines on First Corinthians. Grand Rapids, Mich. [c1936].

Martin Armstrong Hopkins, Th.M., 1926. Biblical theology of the Old Testament . . . based on the class room notes of Rev. Geerhardus Vos . . . Shanghai Christian book room, [1935].

Charles Granville Hamilton, 1928. Old Testament introduction. n.d.

The following pamphlets by Alumni have been received:

Francis James Grimke, D.D., 1878. Negro and political parties; Senator Borah and the negro; Suicide, or, Self-murder; Supreme court decision in regard to the Scottsboro case; Scottsboro; Italy and Abyssinia; Conditions necessary to permanent world peace; Christ's program for the saving of the world; Dr. Toyohiko Kagawa.

Princeton Theological Seminary. Class of 1890. History, class of 1890, Princeton Seminary, forty-fifth anniversary, May, 1935. (Frank Bateman Everitt Secretary, class of 1890)

Henry Galloway Comingo Hallock, Ph.D., 1896. *Endeavourers' church pulpit*: Four years old, Missions, First Easter sermon, Love constraineth, Under weight, World-wide youth movements, Brother's keeper, Greatest book, Greatest doctor, Make Christ king, Our own church.

Edward Franklin Reimer, 1900. 1935 supplement to the handbook of religion and welfare recovery. N. Y.

Paul Sturgeon Berry, 1912. Theory of the cause and cure of tuberculosis. c1934.

Bible. Indian (Keres) N. T. 1935. John. Jesus Christo niya tawa-mani, John Tsidyatrani, the Gospel of John in Keres Indian; translation by H. Carroll Whitener, Albuquerque, N. M.

1935. (Henry Carroll Whitener, class of 1912)

Klaas Jacob Stratmeier, Th.D., 1917. Calvinistic doctrine of predestination. Grundy Center, Iowa.

Patrick Henry Carmichael, Ph.D., 1918. Church's educational responsibility. . . . 1931.

Hastings Eells, Ph.D., 1919. Writing a term paper; directions and diagrams. c1936.

Ernest Gockley Hoff, Ph.D., 1922. Book to live by. [1935].

Brandt, H. A. Praying tree; poem by H. A. Brandt, photographs by E. G. Hoff. c 1932. (Ernest Gockley Hoff, Ph.D., class of 1922)

Johannes Geerhardus Vos, 1928. End of the ages; a simple statement of Scripture truth concerning the last things. Printed in China, 1935.

Charles Maurice Prugh, 1931. *Der patriotismus der propheten Israels* . . . 1935.

Hershey, Pa. Derry Presbyterian church. Dedication of John Elder memorial chapel and the remodeled church, December 8, 1935. (John Crawford Corbin, class of 1932, pastor)

William Sanford LaSor, 1934. Six sermons on the person and work of Jesus Christ. Ocean City, N. J. 1935.

Memorial Minute

PROFESSOR J. RITCHIE SMITH, D.D.

At its meeting of April fourth the Faculty adopted the following minute:

The Faculty records with sincere sorrow the death of the Reverend J(onathan) Ritchie Smith, D.D., Professor Emeritus of Homiletics, who died suddenly at his home in Englewood, New Jersey, on Sunday, February 23, 1936, in his eighty-fourth year.

Dr. Smith was born in Baltimore, Maryland, on June 23, 1852. His father was the Reverend Joseph T. Smith, D.D., LL.D., a distinguished minister of that city, who in 1887 was honored with election to the Moderatorship of the General Assembly of our Church. His mother's maiden name was Elizabeth C. Letterman. After his graduation from the College of New Jersey in 1872, Mr. Smith devoted a year to the study of law at the University of Maryland. But in the fall of 1873, believing himself called to the ministry of the Gospel, he entered Princeton Seminary, from which he was graduated with his class in 1876, having meanwhile also received from his *Alma Mater* the degree of Master of Arts.

On June 26, 1876, he was ordained by the Presbytery of Westchester and installed as pastor of the First Presbyterian Church of Peekskill, New York. This ministry was notable not only for its length—it extended through twenty-two years—but also for its spiritual fruitfulness. In 1900 he accepted a call to the Market Square Church of Harrisburg, Pennsylvania, which he served with signal success for fourteen years. His exceptional gifts as a preacher received wide recognition and were much in demand both for the usual ministrations of the pulpit and for anniversary and other special occasions. In 1903 he was made a Doctor of Divinity by Franklin and Marshall College.

It was in 1914 that Dr. Smith was inaugurated as Professor of Homiletics in the Seminary. Though in his sixty-third year, he had the physical and mental vigor that enabled him for fifteen years—till his retirement in 1929—to perform the duties of this office with a fidelity and efficiency that gave all who knew his work as teacher, author, and preacher a deep sense of the value of the service he was rendering to this institution and to the Church at large. He brought to his chair a mind that was not only singularly clear in its perceptions, masterly in its grasp of principles, and cogent in its synthetic processes, but also well stored with the treasures of a generous culture and thoroughly disciplined by those intensive studies of the Bible, especially of the New Testament, which he had begun early in his ministerial life and which he continued with unflinching devotion to

its close. His noble conception of the function of the preacher as a divinely commissioned herald and teacher of the sacred Scripture animated and governed all his instruction in the homiletic art, and his long years of pastoral service furnished him with inexhaustible materials with which to commend to his students those lofty sermonic ideals of which his own preaching was the well-nigh perfect realization. And enriching and hallowing his rare intellectual gifts and attainments, and his exceptional power and charm in the pulpit, were those sterling moral and spiritual qualities—the mature fruits of divine grace—that made him the strong and winsome Christian character that he was.

In 1907-08 Dr. Smith served as President of the Alumni Association of the Seminary; in 1913-14 he lectured at Union Theological Seminary in New York on "Presbyterianism"; during the World War, in the absence of the pastor in Europe, he was for many months the stated supply of the First Presbyterian Church of Pittsburgh; and for a period of years he was a member, and for some time President, of the Board of Trustees of Wilson College.

Besides contributing numerous articles, sermons, and addresses to religious magazines and theological reviews, Dr. Smith was the author of three substantial volumes. "The Wall and the Gates" (1919), consisting of a selection of his sermons, gives ample proof of his consummate mastery of the art of preaching. The other two—"The Teaching of the Gospel of John" (1903) and "The Holy Spirit in the Gospels" (1926)—are valuable contributions to New Testament exegesis and biblical theology.

The Faculty mourns the loss it has sustained in the death of this esteemed and beloved member. It records its deep appreciation of his evangelical convictions, his fidelity to the truth, his spiritual insight and wisdom, the depth and fervor of his piety, his whole-hearted consecration of his talents to his Lord; and likewise those traits of his character that endeared him to his fellowmen—his modesty, his sincerity, his candor, his gentle, peaceable, friendly, and charitable disposition. The Faculty expresses its gratitude to God for the gift to the Church and in particular to this Seminary of so noble and useful a servant of Christ.

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